

No lesse fruitfull then
Famous.

Preached at Paules Crosse, on
the Sunday of *Quinquagesima*, by
R. Wimbledon, in the raigne of King
Henrie the fourth, in the yeere of our
Lord. 1388. And found outhyd
in a VVall.



*Which Sermon, is heere set forth by
the olde Coppie, without adding or dimini-
shing, saue the olde and rude English,
heere and there a-
mended.*

AT LONDON.
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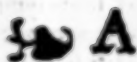
To the Christian Reader.

LOE, Christian Reader, while the world not slumbred, but routed and snorted in the deepe and deade sleepe of ignorance, some lively spyrits were waking, & ceased not to call vpon the drouisie multitude of men, and to stirre them vp from the long dreames of sinful lyuing, that once at the last they woulde creepe out of darknesse, and come soorth to the hote shyning sunne of Gods word, that both the filthy mistes of their harts might be driuen away, and also theyr heauy and dying spyrits recreated, refreshed, and quickned. So that no man can alledge, that in any age there wanted Preachers of Gods worde. For he that keepeth Israel, sleepeeth not, nor slumbreth. And though through his secrete counsaile, hee sendeth more labourers into his haruest at one time then at another: yet he hath euer some to weede, to reape, to gather sheaues together into the barnes of euerlasting lyfe. Reade therefore dilligently thys little Sermon, so long since written, & thou shalt perceiue the same quick spyrite in the Author thereof, that thou now meruailest at in other of our time. Hee sharply, earnestly, and wittingly rebuketh the sinnes of al sorts of men, and speaketh as one hauing authoritie, & not as the Scribes and Pharisees, which with their

To the Reader.

leaden & blunt dart, could neuer touch the quick, though they haue occupied, and worne the Pulpit of many yeeres. The word of God is liuely & mighty in operation, and sharper then any two edged sword, and cutteth euē vnto the diuision of the soule, and of the spirite, & of the ioyntures and marrow. &c. Wherefore efilsoones I exhorte thee, to reade this little Treatise dilligently, & not onely to reuerence authority and the liuely spirit, and worde of GOD therein: but also to learne both to acknowledge, and moreover to amende the wickednesse of thy lyfe, which God grant for his Christes sake.

Amen.



A godly and famous
Sermon, preached in the yeere
of our Lord, 1388. at Paules Crosse,
on the Sunday of *Quinquagesima*, by
R. Wimbledon. And found out hydde
in a Wall.

LVKE 16.

Redde rationem villicationis tue.

Come, giue a reckoning
of thy Bayliwicke.



Hrist the Authour and
Doctour of all trueth, in
his Gospel, likeneth the Math, 20.
kingdome of Heauen, to
an Housholder, saying on
thys wise. Like is the kingdome of hea-
uen to an housholding man, that went
soyth first in the moyning to hyre work-
men into his Vineyard, so did hee about
the thirde howre, the sixt, the ninth, and
the eleuenth. And as he found men stan-
ding idle, he said vnto them: Why stand
ye here idle? Goe ye into my Vine-
yard, and that that is ouertie I shall giue
you.

A godly and famous Sermon
you. And when the day was ended, hee
called his Steward, and bade that hee
should giue euery man a penny.

Spiritually, this Householder is our
maister and Lord Christ, the true house-
holder and heade of his Church heere in
earth: which calleth menne in diuers
howes of the day, that is, in diuers ages
of the worlde. As in the time of nature,
he called by inspiration Abell, Enoch,
Noe, Abraham, and other lyke. In the
tyme of the olde Lawe, he called Moses,
David, Esay, and Ieremie, with the Pro-
phets. And in the time of grace, hee cal-
led the Apostles, Martyrs, Confessours,
and Virgins. Hee called also some in
Childehood, as Iohn Baptist: Some in
theyr youth, as Iohn the Euangelist:
some in theyr middle age, as Peter and
Andrew: some in theyr latter dayes, as
Gamaliel, and Ioseph of Aramathia.
And all these hee called to labour in the
Lords Vineyarde, that is, his Church,
pea, and that sundry waies. For right
as ye see that in tunning of this mate-
riali Vine, there bee diuerse labourers:
For some cut away the bryanches that
be

be voide, some vnderlet and lay abroade
 the Vine, yea, some pare away the olde
 earth, and lay newe to the roote, which
 offices bee all so necessary to the Vine,
 that if any of them sayle o: want, it shall
 bee eyther let, o: vtterly destroy the
 growing of the Vine. For vnlesse the
 Vine be cut, she will were wilde, except
 she be rayled vp, & layde abroad, waxes
 and nettles will soone ouergrowe her.
 And if the roote be not satted with newe
 and fresh dunge, so: feblenesse she will
 were barren. No lesse needeful in Chri-
 stes Church, bee these thre Officers,
 Priesthoo, Knightshoo, and Labourers.
 The Priests o: Preachers, it behooueth
 to cut away the voyde braunches of sin,
 with the swoorde of Gods worde. No
 Knightshoo, it becommeth not to let
 wrongs and thefts to bee done, and to
 maintaine Gods lawe, and them that
 be Teachers thereof: yea, and to keepe
 the Land from insurrection, and inua-
 ding of other Lands. The Labourers
 must labour bodily, and with sore sweat
 get out of the earth bodily sustenance,
 both so: themselves, and so: other. And

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all these estates bee so needfull to the
Church, that none may well be without
other. For if Priestes wanted, the people
for default of knowledge of Gods word,
would were wilde in vices, and so die
ghostly. And were not Knighthood, and
men to rule the people by lawe and har-
binell: theues & enemies would so en-
crease, that no man could live in peace.
And but for Labourers, both Priestes
and Knights must become Artificers,
Plowmen, and Yeardes: or else must
for default of bodily sustenance die.

And therefore sayth the great Clarke
Auicenna, That verie unreasonable
beast, if it haue that, that nature & kinde
hath ordained for it, as kinde giueth it,
is sufficient to liue by himselfe, without
any helpe of other of the same kinde. As
if there were but one horse, or one sheepe
in the worlde: yet if hee had Corne and
Grasse, as Nature and kinde hath or-
dained for such a Beast, hee should liue,
well enough. But if there bee but one
man in the worlde, although he had all
the good that is therein: yet for want of
other hee should die, or his life should be
worse

Auicenna.

Compara.

woolse then if hee were not. And the case is this: For that thing that kinde hath ordained for mans sustenance, without other preparing or altering, then it hath of kinde, accordeth not to him. As if a man haue Coyne, as it commeth from the earth: yet it is no meate fit for him, vntill it be by mans craft changed into Bzeade. And though hee haue flesh or fische: yet while it is rawe, and not by mans labour sodden, roasted, boyled or baken, it is not fit for mans sustenance. Euen so the wooll that the Sheepe beareth, must needs by diuers craftes be altered or changed, or it be able to cloath any man. And truely one man by him selfe should neuer doe all these labours, and therefore sayth thys Clarke, that it is needfull that some be Husbandmen, some men of Occupations, some Merchants, to fetch that, that one Lande wanteth, from another where it is plentie.

And truelie, this one thing shoulde be a great cause, why every state shoulde loue other, and men of one craft shoulde neither hate nor despise men of an other craft.

crafts. For one of them is so needefull
to another, that oftentimes those crafts
that seeme most dishonest, might worke
be sorborne. And this I dare say, that
hee that is not labouring in this worlde,
eyther in studying, praying and prea-
ching, as it becometh Cleargie men, for
the health of the people: Or in defen-
ding the causes of the needy, in fighting
against tyrants and enemies, which is
the office of all knights. Or in labour-
ing on the earth, as in diuers craftes,
which pertain to the Labourers, when
the day of reckoning shall come, that is,
the ende of this life: right as hee lyued
heere without labour or trauaile, so shall
he want there the reward of the penny,
that is, the endless ioyes of heauen. And
as he was living heere after no state nor
order, so shall hee then be put into that
place where is no order, but euerlasting
horror and sorrowe, that is in hell.

Wherefore, let every man see to what
state God hath called him, and liue ther-
in by labour, according to his degree.
They that be labouring men or crafts
men, doe it truly. If thou be a Seruant,

Iob. 10.

2. Cor. 7.

1. Pet. 3,

o: a bondman, be subiect, and lyue in
 dread to displease thy Maister o: Lorde
 fo: Chyestes sake. If thou be a Her- 1. Theſ. 4,
 chant, deceiue not thy brother in cha-
 fering. If thou be a Knight o: a Lorde,
 defende the poore and needy man, from
 such as would harne him. Thou being
 a Iudye o: a Iustice, goe not to the right 1. Prou. 8.
 hand fo: fauour, nor to the left hande to
 pynish any man fo: hate. Thou that art
 a Priest, instruct, prayse, and reprove. 2. Tim. 4,
 Instruct the ignozant, prayse the obedi-
 ent, & reprove the disobedient to God.
 Thus euery man ought to labour & tra-
 uaille after his degree: fo: when the eue-
 ning cometh, that is, the end of þ world,
 then shall euery man take rewarde good
 o: bad, after as he hath laboured here.

These be the wordes that I haue ta-
 ken to entreate vpon, and be thus much
 to say in Englishe: Come and gyue a Note.
 reckoning of thy Bayliwicke. Christ
 the authour of pittie, and loue of the sal-
 uation of his people, in the processe of
 this Gospell, enforzeth euerie man
 whiche is his Bailie, by the parable of a
 Bailie that hee speaketh of, to prepare
 him

A godly and famous Sermon
himselfe to make hys aunswere, and to
gyue a reckoning of such goods, as hee
hath receiued at Gods hande, when the
day of straite reckoning shall come, that
is, the day of doome. And so I at this
tyme, through the helpe of God, follow-
ing hym that is so great a Paister of
authoritie, because I knowe nothing
that should moze dꝛaue away mannes
vnrasonable loue from the vaine and
transitoꝝy ioy of this worlde, then to
haue in minde the dreadfull reckoning:
So farre as G O D permitteth, I will
shewe you how you shall dispose you to
auoyde the Lordes ire and vengeance,
when there shall be so hard iudgement,
that yee shall gyue account for euerie
idle worde that wee haue spoken. For
then shall be sayde vnto vs, as wee shall
haue no power to goe back: Come, giue
a reckoning of thy Bailiwick.

But for further proceſſe of this first
part of this Sermon, knowe you there
be three Bailiwicks, that shall be cal-
led to this straite reckoning. The first
shall aunswere for himselfe and for o-
ther, and they be Clergy men, that haue
the

the oversight or cure of mans soule. The
 second, be tempoꝝ all Loꝝdes, that haue
 the gouernaunce of the people. And the
 third Bailie, shall account foꝝ himselfe,
 or at least haue much lesse charge then
 the other, and that is euery Christian
 man, soꝝ that hee hath receiued of God. *The Que-*
 And euery one of these shall aunswere to *stions.*
 three questions.

The first question is: How hast thou *The first.*
 entred? The second: how hast thou ru- *Second.*
 led? The third: howe hast thou lyued? *Third.*
 And if thou canst assoyle these three que-
 stions, and discharge thee of them: there
 was neuer earthlie Loꝝd (without com-
 parison) that so rewarded his seruants,
 as the Loꝝd will reward thee, that is to
 say, with life and ioy euerlasting. But
 on the other side, if thou nowe, regarding
 not thine owne wealth, take no heede of
 this reckoning, if that day take thee sud-
 dainly, so that thou passe hence in dead-
 ly sinne and euill lyfe, and haue not a-
 mended (as thou knowest not what shall
 befall then,) all the tongues that ener
 were, or ener shall bee, can not expresse
 the sorrow and woe that thou shalt ener
 be

A godly and famous Sermon
be in and suffer. Therefore the desire of
great ioye, & the dread of so great payne
(though the love of **G D** were not in
thine heart) should make thee afraid to
sinne, so; to thinke that thou shalt gyue
a reckoning of thy Bailiwicke. There-
fore as I sayde, the first question that
shall be proponed to the first Bailie,
(which is a Prelate or Curate of mens
soules) is thus. How hast thou entred?
Friend, how entredst thou hither? Who
brought thee into this Office? Truth,
or Simonie? God, or the devil? Grace,
or money? The flesh, or the Spynne?
Give now thy reckoning if thou can: if
thou can not, I counsell thee without
delay to learne. For if thou be called
thus or it be night, and then so; to stand
dumbe so; lacke of knowledge, and so;
confusion of thine owne conscience, thou
shalt fall into the sentence, that beere
ensueth. Binde his handes and feete, and
cast him into vnder darkenesse, where is
wayling and gnashing of teeth. There-
fore I counsel that thou advise thee wel,
how thou shalt answers to this questi-
on. How hast thou entred? Whether by
calling,

calling, or by thine owne procuring: for
that thou wouldest labour in Gods Gos-
pell, or for that thou wouldest be richlie
araid, and liue easily? Answer to thine
own conscience now, as thou shalt (or it
be long) annswere to God. Thou that
hast taken now the order of Priesthood,
whether thou bee a Curate or no, who
stirred thee to take so hie an Office vpon
thee? Whether because thou wouldest
lyue as a Priest ought to doe, and studie
of Gods lawe to preach, and most hartely
lie to pray for the people: or for to lyue a
delicious life vpon other mens sweate,
and thy selfe to labour nether a whit?

And heere might I aske a question:
why doe men sette their Chyl dren or Co-
zins to schoole? Whether for to gette
them great aduancements, or to make
them the better to knowe God, and to
serue him? This they intencion men
may see openly, by the sciences they sette
them to. Why I pray you, doe men put
theyr sonnes to the Lawe Ciuill, or to
the Kings Courte to write Letters and
Mistres, rather then to Philosophy or
Diuinitie, but because they thinke that
these

Questio.

Solutio.

Q: 1510.

these Sciences shall be meanes to make them great men in the world? And why be there so few put to learne the word of God, and to be Teachers thereof, but so: there are not such gaines, as is in the other? And so care they little on both parts so: godly living.

Solutio.

Iohannes
Chrysost.
Homil. 27.

But certes true it is nowe that Iohn Chrysostome sayth: Parents be louing to the bodies of theyr Chyl dren, but theyr soules they care not so: They desire theyr welfare in thys worlde, but they passe not what they shall suffer in an other. Some ordaine great fees so: them heere, but none ordaine them to Godwarde: The losse of theyr bodies they will soze bewaile, but the health of theyr soules they make no reckoning of. If they see them ppoze and sicke, they sorowe and sighe; but though they see them sinne, they are nothing greued. And hereby they shew that they brought forth theyr bodies, but not theyr soules.

Note.

And now to speake againe of Priests, if we take heede truelie, we shall perceiue great abhominations that be scattered in the Church now a daies amongst Priests

Priestes : we shall well perceine, I say,
that they come not all into Chrisses fold
by Chrisses calling, so2 to profit, but by
other waies to get the wo:ldly wealth.
And this is the cause of losing of soules
that Christ bought so dære, and of many
erro:rs among the people. And therefore
it is w:ritten in the booke of mourning,
where þe Prophet speaketh thus to God:
The enemy hath putte his hande to all
things to him despyable, so2 he hath let
lawlesse folke enter into the Sanctuary,
of the which thou hadst cōmaunded that
they should not enter into thy Church.

The enemy is Sathan, as his name
soundeth, that hath put his hande to all
that him liketh. For what sinne might
the fiende by al his craft or engine haue
solwe among men, that is not nowe a
vaies vsed? In what plenty is pride, en-
uie, wyath, & couetousnes? When were
there so great as they be now, and so of
all other sinnes? And wherefore thinkest
thou? But so2 because there be lawlesse
people entred into the Temple, that nei-
ther in themselves keepe the law of God
or can teach other. And to all such sayth
God by the Prophet Ose: For that thou Ose. 4.

hast put away cunning or knowledge of Gods will, I will put thee away, that thou shalt ble no Priesthood to me.

Note, that God and holy Scripture, expresse here forbiddeth men to take the state of Priesthood on them, vnlesse they haue knowledge as behooueth them. Thou then that canst neither rule thy selfe nor others, after the Law of God: beware how thou wilt aunswer, for God at this dreadfull dōme, shall say to thee: Come, and giue a reckoning of thy Bailiwick, how thou hast entred.

The second question that euery Prelate or Curate must aunswer to, is this: How hast thou ruled? That is to say, the soules of the Subiects, and the goods of poore men? Giue now thy account. First, how hast thou gouerned Gods flocke committed to thy cure? Whether art thou an Herde, or an hired man, that dooth all for hys bodily hyre? As a father, or as a wolfe that eateth the sheepe, and keepeth them not? Say on, whom hast thou turned from their cursed lyuing, by thy deuoute preaching & good example? Whom hast thou taught the Lawe of God, that was before ignoꝛant? There shall be heard

heard a greuous accusing of fatherlesse
 chyldren, and a straight alleadging of all
 the flocke, that thou hast taken of them
 thy lining, throught their labour & sweat,
 and doone nothing therfoze, but let them
 goe astray, wandring for pasture & wa-
 ter, and none giuen them by thee.

Directly giue thy reckoning also, how
 hast thou ruled & spent the goods of pooze
 men? Wolwe shalt thou tremble wyth
 horrible scare then, thinkest thou? Heare
 what Saint Bernard sayth, threatening
 Clarkes and Ministers of the Church:
 They be in the place of Saints, sayth
 he, and they do wickedly, in that they
 not holding them content with wages
 that are sufficient to their necessities,
 but the ouerplus, that the needy shoulde
 be sustained by: they be not ashamed to
 waste in the houses of theyr pride & Le-
 cherie, with holding to themselves wic-
 kedly and cursedly, that which shoulde
 be the linings of pooze men, with double
 wickednesse, truly they do sinne. First,
 they do sin, in that they rob other men
 of theyr goods. Furthermore, so that
 they misuse holy thinges in theyr vani-
 ties, and in theyr wickednesse. Cuertis

Bernardus.

A godly and famous Sermon

such Baylie therfore beware, for anon
to the last farthing thou shalt reckon and
giue account. Thinkest thou then that
thou shalt not be disallowed of God, for
that, that thou mispent? In bringing vp
of young idle fellowes, nourished and
taught, as it were in a schoole to blas-
pheme God, in all manner of poynts of
euill liuing, in feeding of fatte Dalkries,
of Houndes, and of Haukes (and if so be,
that is worst of al) on lecherous womē,
heare what is sayd of such: They haue
lead their dayes in vanity, & in wealth,
and in a moment they be gone down in-
to hell. Thinke therfore I reade thee,
that thou shalt render straightly the ac-
count of thy Bailiwick.

The thynde question that this Bailie
shall aunswer to, is this: How hast thou
liued? What light of holinesse hast thou
gyuen and shewed to the people in thy
lyuing? What myrrour hast thou beene
vnto them? How gyue thy reckoning,
how hast thou liued? As a good sheepe,
heard going befoze his flocke with good
cramples, or as a lewde personne? As a
man, or a beast? It is wonder truely to
see how the life of Priestes be chaunged.
They

They be cloathed like Lords & Knights,
 they speake as vnhonestlie as any ry-
 baulde oꝝ Harlotte : as couetouslie foꝝ
 gaines doe they procure, as any Per-
 chaunts. They ride like Princes, and
 all thys that thus is spent, is of pooꝝe
 mens goods, & Chyistes heritage. There-
 foꝝe sayth an holy Doctoꝝ, the clay of E-
 gipt is tough and skincking, and medled
 with blood : The states were hard to be
 vndoone, foꝝe they were baken with the
 fire of couetousnes, and with the laire oꝝ
 earth of lustes. In this poynt rich men
 trauaile, and in this watch they, lying
 in waite foꝝe pooꝝe men. In these trauaile
 Prelates, that be blinded with too much
 shining of ritches, that make them hou-
 ses like Churches in greatnesse, and su-
 perfluous aboundance of all things, that
 with diuers paintings colour their Cha-
 bers, and with diuers silkes & cloathings
 of colours, make their Images gay : but
 the pooꝝe man, foꝝe want of cloathes beg-
 geth, and with an emptie wombe dooth
 crye at the dooꝝe. And Shall I say sooth,
 sayth this Doctoꝝ : Oftentimes thus poꝝe
 men be robbed foꝝe to cloath stockes and
 stones. Of such speaketh the Prophet

Note.

A godly and famous Sermon

Quid tu hic?
aut quasi
quid hic?

Jerem. 31.

Sapi. 6.

Esay: ~~Who~~ art thou heere? Or as who art thou heere? Heere thou art, occupying the place of Peter, of Paule, of Thomas, or of Martine, but howe? As Iudas was among the Apostles, as Simon Magus among the Disciples, as a Candle newly quenched, that sumeth over all the house, in steede of a light Lanterne, and as a smoake that blindeth mens eies in steede of a cleere fire. If thou contrary thus the manner of lyving, that Christ and his Disciples left to Priests: Heare what the Prophet Ieremie sayth. They haue entred, and they haue had, and they haue not been obedient: they haue with false tytle, or with their false corrupt insencion, had poore mens goods to theyr misusing, and they haue not bene obedient to the Law of God in their owne lyving. Wherefoze it is wrytten, that they shall haue the hardest doome. A harde doome or iudgement, so that they haue misentred: a harder iudgement, so that they haue misruled: the hardest iudgement, so because they haue so cursedlie liued beyonde all other. Therefore, I counsell thee betimes, thinke howe thou wilt make thy reckoning,

The

The second Bailie that must aunswere
 for himselfe and for other, is he that hath
 the rule of any Realme, Province, Citie
 or Countries : as Kinges, Princes,
 Bishops, Shirifes, and Iustices, & these
 shall also aunswere to the same three que-
 stions. The first, howe hast thou entred
 into thy office : Whether to profite the
 people, to destroy falsehood, and further
 trueth : or for desire to obtaine thereby
 worldly worship & riches : If thou take
 such an office more for thine own world-
 lie profite, then for to helpe the common
 wealth, thou art none of the perfect me-
 bers of the Church, but art a tyrant, and
 it is to be feared, least there bee manye
 that desire such estate. Some, that they
 may be enhaunced with riches, & some
 that they might the rather oppresse such
 as they hate, and some be enhaunced in
 taking gifts : whereby they spare to pu-
 nish those that haue trespassed, & so make
 them partners of theyr sinnes, and for
 bybes they worke all thinges. And ma-
 ny such, when they bee so high in office,
 thinke not that they bee poore mennes
 Sonnes, brethren, and seruants, but
 thinke themselves to be of a higher kind

of nature, as they be aduanced to world,
 lie honour, which is but winde and va-
 nity. Of whom sayth God by the Pro-
 phet: They haue raigned, but not by
 mee: They haue beene Princes, but I
 know them not. So was Roboam King
 Salomons Sonne, when hee was fyrst
 King, aduanced in hys hart, when the
 people of Israell came to him and sayd:
 Thy father in his last dayes, put vpon
 vs a great charge; wee desire thee that
 thou wouldest make it lighter, and wee
 will serue thee. The King asked coun-
 sell of the elder wise men, which aduised
 hym to aunswere them saye, and that
 should be best. But he forsooke these wise
 mens counsels, and dyd after Chyl-
 dren, that were his play-fellowes, and sayd to
 the people when they came againe: My
 least finger is bigger then my fathers
 ridge bone: My father greued you
 some what, but I will adde moze ther-
 to. The people hearing this, rebelled a-
 gainst hym, & tooke them another King:
 and sithens that time, came neuer the
 kingdome whole againe. Therfore it
 is good for Rulers to take sober counsel,
 and to eschew care-rounders, & allwayes
 to

to haue an eye of lone to the Commons
that they rule. For know they well, bee
they neuer so hie, that they shall come
besoꝛe a higher Iudge, to giue a recko-
ning.

The seconde question is : How hast
thou ruled the people, and the office that
thou haddest to gouerne? Thou that hast
beene a Iudge in causes of pooꝛe men,
how hast thou kept this cominadement
of God, that thou shalt not take heede to
the person of the pooꝛe man, to be harder
to him foꝛ his pouerty, noꝛ thou shalt not
haue respect to the ritch mans counte-
naunce, to spare oꝛ fauour him in wꝛong
foꝛ his ritches? O lord, what abusion is
there among Officers, of both Lawes
now a dayes? If a great man pleadeth
with a pooꝛe man, to haue ought that he
holdeth: euery Officer shalbe readie to
further the ritch man all that they may
in his cause, that hee may haue the ende
that he desyꝛeth. But if a pooꝛe man plea-
deth with a ritch man, then shall there
be so many delaies, that though the pooꝛe
mans right be open to all the Countrey,
foꝛ pure default of spending, bee shall be
constrained to let his cause fal. Sherifes
and

Deut. 2.

and Bayliffes will retorne poze mens
wyttes with a Tarde venit, except they
seele money in theyr hands. And yet I
heare say of men, that haue proued both
Courtes, that the Courte that is called
moze spirituall chrysten, is moze curssed.
Wherefoze it is truly sayd: Gyfts they
take out of mens bosoms, to subuert the
way of right iudgement. But in speci-
all, the woꝝds of Chyist are to be feared,
who sayth. In what iudgement ye iudge
other, your selfe shall receiue the same,
when yee shall come to giue account of
your Bayliwicke.

Prou, 13.

Math, 7,

The thyrd question is: How hast thou
liued, thou y iudgest and punishest other
foꝝ trespassing. A great Doctoꝝ sayth: It
behoueth thee that punishest other men
foꝝ their trespasses, to eschew & fle the
vices. Foꝝ if thy selfe do vnlawfullie,
iudging other, thou condemnest thy selfe,
sith thou dost y thing that thou damnest
in other. Paule sayth: Why teachest thou
not thy selfe, that teachest other? Why
stealest thou, that teachest other men not
to steale? Gregorie sayth: Howe shall
that man take rule of other, that cannot
goe befoze them in good lyuing? And
when

Rom. 5,

when any man standeth befoze hym in
 iudgement, he must take heed befoze
 what Judge hee shall stande himselfe, to
 take his iudgement after his deeds. But
 it is to be feared, that many fare as the
 two false Judges, that would haue dam- *Susanna,*
 ned to death the holy Susanna, soz that
 shee would not consent vnto theyr leche-
 rie. Of the which it is witten, they tur-
 ned away theyr eyes, soz that they wold
 not see heauen, noz haue minde of right
 iudgement. And so it fortuneth oft, that
 they which are moze woorthy to be han-
 ged, damne them that be lesse woorthy.
 As a Clarke telleth of Socrates the Phi- *Socrates,*
 losopher, who on a time was demaun-
 ded why hee did laugh? For I see (said
 hee) great theenes leade little thauens to
 hanging. I pray you whether is hee a
 greater theefe that taketh away a mans
 house and his Lande, from him and his
 heyres soz euermoze, or he that soz great
 neede stealeth a sheepe or a Calfe? And
 suppose yet that sometime wee haue not
 such Judges, and men of lawe that bee
 very extorcioners & byibers themselues,
 and iudge other to death: But I aduise
 thee that thus iudgest other men, to re-
 mem-

*Valerius
 Maximus
 libro. 7.*

A godly and famous Sermon
member that thou shalt come into iudg-
ment, to gyue a reckoning of thy Way-
lishicke.

*The thyrd
Bailie.*

The thyrd Baylie that shall be called
to this dreadfull doome, shall bee euerie
Christian man, that shall reckon to his
LORD God for the goods that he hath had
of his. And heere I will speake but of the
first question, that is, howe hast thou
gouerned thee and thy goods? And how
hast thou entred here to thy goods? Be-
ware yee that haue gotten any goods
wrongfully, eyther taken by extortion,
by stealth, vsurie or deceite, woe shall be
to you at this dreadfull day. For as S.
Austine sayth, if hee be cast into the fire,
that hath not giuen of his owne goods
righteously gotten: where thinkest thou
shall hee be cast, that hath stollen other
mens goods? And if he shall burne with
the fiende, that hath not cloathed the na-
ked: where iudgeth thou shall he burne,
that hath made naked them that were
cloathed? But as saint Gregorie sayth:
Two thinges make men thus to liue by
rape of other mens goods, that is, desire
of honour, and dreade of pouertie. And
what vengeance falleth on this sinne of
coue.

Austine.

*Moralli.
Grego. 8.*

couetousnesse, yee may see by a figure of
 Scripture. When the Angell saide to the
 Propheete Zacharie: Lyst vp thine eyes Zach. 5.
 and see what is that, that goeth out. And
 the Propheete asked, what is that? When
 the Angell sayde, this is the potte going
 out, that is the eye of the earth. And
 there was a weight of leade, and there
 was a Woman sitting in the midst of
 thys pot, and the Angel sayd, this is im-
 pietie. And he toke her, and cast her into
 the middle of the pot, & tooke the gobbet
 of leade, and cast into the pottes mouth.
 And the Propheete list vp his eyes, & sawe
 two Women like spyrites in the ayre,
 with winges lyke vnto bytes or But-
 tocks, & they carried vp the pot betwene
 heauen and earth. And the propheete asked
 the Angel, whether they would cary this
 pot? and he said, into the land of Sinnaar.
 This pot is couetous, so; as a pot hath a
 wide open mouth, so couetousnesse ga- Expositio.
 peth euermoze after wo:ldly goods, rit-
 ches, and honour. And as the licquor in
 the pot, profiteth not the pot it selfe, but
 them that drinke and drinke thereof: so
 wo:ldlie good oft profiteth not the kee-
 per, but other that come after, as it is
 wytten:

A godly and famous Sermon

Eccle. 5,

Written: He that hath money, shall haue
no fruite of it. And this couetousnes is
the eye of couetous m^r, so; they be blind
to see how they should come to heauen:
But to win worldly things they can see
many wayes, like to the Owles & night
Crowes, that better see by night, then by
day. The peece of lead, is the sinne of ob-
stination, the Woman sitting in the pot,
is impietie, as the Angell sayth, that fo-
loweth vnrighteousnesse and avarice. A
man through avarice, doth loose the pit-
tie that hee should haue of the mischiefe
of his soule, sithens often men leese the
lyfe of theyr soule by deadly sinne, that
they commit to gette ritches. And also
they loose the pittie that they should haue
to theyr bodies, putting themselues to
many great perrils and ieopardies of
theyr bodies both by Sea and land: and
leaseth compassion toward other men, &
al maketh couetous. This pot is stopped
with the gobbet of leade, when impietie
is closed thus by sinne of obstination, by
couetousnesse, that it may not goe out of
the keepers hart by repentance: For as
Iob sayth, when he is fulfilled, hee shall
be stopped. The two Women that bare
vp

Iob, 30.

vp the pot, were pride and lust of flesh, that in the Scripture be called the two daughters of the water Leche, crying: bring, bring, and they had wings. The first woman, which is pride, had two wings, the first wing be graces or gifts spirituall, as cunning, wisdom, counsel, and such other, of which gifts, men are oft proud. The second wing is bodelie grace or gifts, as strength, beauty, auncestry, with such other, of which also men were often proud.

The wing of the second Woman, is fleshly desires, and they be gluttony and sloth. Of gluttony speaketh S. Gregorie, saying: When the belly is filled, the prickles of lechery be stirred. Of sloth saith Saint Austine, that Lot while he was in businesse, dwelling amongst the shewes in Sodome, he was a good man: but when he was in the hil idle, in drunkenness he lay by his owne daughters. And these Women had winges lyke Cleides or Duttocks, that with crying voice goe seeking their meat, as Bartholomeus sayth. Thus fareth the couetousnesse and seruent desire of fleshly men, as witnesseth S. Austine. We see (saith he)

Grego.

*August. de
conflictu vir-
tutis et vici-
orum.*

*Bartholo. de
proprietatib.
rerum.*

Austine.

he) that rauenous fishes haue some measure, for when they hunger, they doe rape & eate, but when they be full, they spare: Onely couetous men may not be filled, or satisfied, euer he taketh, & neuer hath he enough, neither dreads he God, nor shame of man, neyther spareth father, neither knoweth Mother: with his brother he accordeth not, nor with his friend keepeth truth. He oppresseth widowes, and harmeth motherlesse chyldren. Free men he maketh bond, & bringeth forth false witnesse. He occupieth deade mens goods, as though hee should neuer die.

Augusti.

What madnesse is this, saith this Doctor, thus to loose life and grace, and procure the soules damnation? To winne Gold, and loose Heauen? And therefore sayth the Prophet: Unhappinesse shall compass thee round about, trauaile and vnrighteousnes is in the middest among them. Also, Innocentius speaking of the harme that commeth of couetousnesse, saith: How many men hath couetousnesse deceiued & spilt? For couetousnesse of rewarde of gifts, that the King Balack promised Balaam, he would haue cursed the people of God, notwithstanding his owne

*Psalm. 54.**Innocenti.**Numb. 22.*

stone Assé reproued him in his own conscience, & all that was in him reproued, and hurt his foote at a wall. And yet was he overcome and lead away with concupiscence, which enforced him what he might. Achan was stoned, for concupiscence made him steale golde and precious cloathes, against Gods commaundement, Gehesie was striken with miserie, for that he sold Naamans health, that came by the grace of God. Iudas for concupiscence sold Christ, and afterward hanged himselfe. Anania and Saphira his wife did die suddainly, because they denied to Peter the price or sum of money that they receiued. Concupiscence is cause that rich men eate poore men, euen as beasts eate grasse, keeping it vnder, this is daily seen. For if a rich man haue a fiede, & in the midst or on the outside, a poore man haue but one aker: or if a rich man haue a whole streete, saue one house, that some poore brother of his oweth, he neuer ceaseth til that he hath gotten it out of the poore mans hand, either by praying, or by buying, or by purchasing by deceite. Thus sared it by King Achab, that by the procurement of the false Queene Iezabell, slew the

Iosu.7.

4. Reg.5.

Acts.9.

A godly and famous Sermon

*Ambros. de
suo libello de
Naboth.*

pooze man Naboth, so; that he wold not
sell hym hys Vineyard lving by his Wal-
lace. **W**herupon saith Saint Ambrose :
How farre will ye ritch men stretch out
your couetousnes ? Will ye dwell alone
vpon the earth, and haue no pooze man
with you ? **W**hy put you out your sel-
low in kinde, and challenge to your selfe
the possession, that kind and nature hath
made common to al men, both poze and
ritch ? The earth was made common, &
will ye ritch men challenge proper right
therein ? Nature and kinde knoweth no
riches, so; she bringeth forth all maner
of men poze . For wee be not gotten
with ritch cloathes, no; bozne with gold
and silver. Nature and kind bringeth vs
naked into the world, both nedy of meat
and drinke. Naked the earth taketh vs
again, as naked euen as she brought vs
hether. She cannot close our possessions
and riches with vs in the sepulcher. For
kinde maketh no difference betweene
pooze and ritch, neither in comming by-
ther, neither in going hence, all after
one manner she bringeth forth, all after
one manner closeth the in the graue.
Whosoer maketh difference between
poze

made in the yeete. 1388.

pooze and ritch, abide till they haue line
a little space in the graue, and then open
and looke among the deade bones, who
was ritch, and who was poore. Except it
be as thus, that moe clothes bee rotten
with the ritch men, then with the pooze.
And that endamageth them that bee a
line, and profiteth not them that be dead.
Thus sayth the holy Doctoꝝ, of such ex
toꝝcioners it is wꝛitten : Other mens
fieldes they reape, and of the vine of him
that hath bene oppressed, they plucke a
way the grapes. They leaue mē naked,
and pluck away their cloathes, that they
haue not wherewith to cover them from
colde. And they lift vp this potte (that I
spake of befoze) between heauen & earth
foꝝ constousnesse of men, neyther hath
charity in earth to their bzethzen, noꝝ to
God in heauen, and they bare this pot
into the lande of Sinnaar, that is to say,
into the Land of Stench, that is hell. Foꝝ
there is Stench, in steele of sweete smel
ling, as Esay sayth. Beware that thou go
not with this pot, noꝝ with the woman
therein, and in any case take heede that
thou marrie not with her, foꝝ then yee
must be both one. This is, that lecherous

Iob, 24.

A godly and famous Sermon
woman, and full of fleshly delights, with
whom Kings & Merchants haue com-
mitted here in earth, and with her vices
they haue bene made rich, whose dam-
nation is written in the booke of the Re-
velation of S. Iohn, by these words. In
one day shall all her plagues come on
her, death, sorrow, and hunger, and fire
shall burne her. For strong is God that
will auenge him on her. The Kings of
the earth that haue done Lecherie with
her, and haue lived in her delights, when
they shall see the smoake of her burning,
shall stand a farre off weeping and way-
ling, yea, crying alas, alas, that great ci-
tie, that was cloathed with bisse, purple,
and scarlet, and over-gilt with gold and
precious Stones and Pearle, for in one
holwe all these great riches shall be de-
stroyed. Then shall they say that shall be
damned with her: we haue erred from
the way of trueth and righteousness, and
the light hath not shined vpon vs, and
the sunne of vnderstanding hath not ry-
sen to vs: we haue bene wearied in the
way of wickednesse & lustes, and haue
gone the hard waies, but the way of god
we knew not. What hath pride profited
vs,

vs, o; the boast of our ritches: what hath it brought vnto vs? All is gone as a shadowe of death, and we can shew no manner of holinesse in our kindred. In our wickednes we be wasted away. Think therefore I counsell thee, that thou shalt giue a reckoning of thy Bailiwick.

Here should be asked, how hast thou gouerned thy Wife, thy chyldren & seruants? Hast thou brought them vp after the Lawes of God, and continued them therein, as much as lieth in thy power? But if thou hast brought them vp after another way, o; suffered them to goe at their owne will, thinke not but thou must giue accounts therof, when it shal be sayd: Giue account of thy Bailwicke. But and if thou wilt auoide all the strait and hard accounts, I counsell thee, whatsoeuer thou be, to fall & cleane vnto the mercie and goodnesse of God, through Chyistes merriits, with a lively sayth and repenting heart for thine iniquities. And now therefore, repent of thy life past, and amende, for if thou doe not, and that in time, who shall graunt thee pardon, and release thee of thine accounts.

A godly and famous Sermon

The second part of this Sermon.

In this seconde part, with the helpe of God, I will shew first, who shall call vs to thys reckoning. Secondlie, befoze whom wee shall reckon: And finallie, what punishment shall be to them that be found false seruants and wicked, and what reward shall be giuen to them that be found faithfull and true. For the first ye shall know, that there be two iudgements: the first, anon after the departing of the body & soule, which is a particular doome, whereof Luke speaketh in his Gospell. The second doome shall be anon after the generall resurrection, and that shall be vniuersall, and of this speaketh S. Mathew. To the first shall euery man be called one after an other, as the worlde passeth. To the second, shall wee come altogether in the twinkling of an eye. To the first, men shall be called by thre Summers o: Seriaunts, the first is Sicknesse, the seconde Age, the thyrde Death. The first warneth, the second threatneth, and the thyrde taketh. This is a kindlie order, but sometime it falleth unkindly. For some die, that neuer

Math. 27.

made in the yeere. 1388.

ner wiſt what was ſickneſſe, noꝝ age, as
childꝛen that be ſuddainlie ſlaine. And
ſome, yea, and the moſt part now adaies
that dye, depart befoꝛe theyꝝ pure and
naturall age of death. Wherefoꝛe I ſay,
that the firſt that called vs to this eſpeci-
all iudgement is ſickneſſe, that ſoloweth
all mankind, ſo that euery man hath it.
And there is a double ſickneſſe, that ſome
men haue, but not all, yet the firſt ſicke-
neſſe is double, ſoꝝ ſome is within, in the
miſt of the ſoule, and ſome is without,
in the ſebleneſſe of the bodie, that needes
muſt be deſtroyed, who in continuance
of tyme himſelfe is cauſe of corruption,
as the Philoſophers ſayth, that there is
ſebleneſſe in ſickneſſe. Now may a man
ſee hereby, that though a man ſhut out of
his houſe (that is his hart) all manner of
worldly and fleſhly thoughts, yet ſoꝝ all
that euer he can doe, he ſhall ſcantly ſuſ-
fer to thinke onely on G D D, the ſpace
of a Pater noſter whyle, but ſome other
thought of things that bee paſſing, ente-
reth into the ſoule, and draweth her fro
the contemplation. But O good God,
what a ſickneſſe is this, & heauy burthen
vpon the ſonnes of Adam: What on the
ſoule

Notatur.

A godly and famous Sermon

foule muck of the world, we can thinke long enough, but on the Lorde whom the soule shoulde haue most delectation by, we cannot thinke so little a space, but that the Cockle will enter among the Wheate. Of this sicknes spake S. Paul, when he sayd : I see another lawe in my members, rebelling against the Law of my spyrite, and taking me to the law of sinne. So that it fareth by vs, as it dooth by a man that would looke stedfastlie against the Sunne, & cannot endure long for nothing, and yet for no default that is in the Sunne, for it is most cleare in it selfe, and so by reason shoulde be best seen, but it is for the feeblenes of mens eyes : Right so, sitthens Adam our first Father was put out of Paradise, al his offspring haue bene thus sicke, as the Prophet sayth : Our fathers haue eaten a bitter grape, and the teeth of their children beset on edge. The second sicknes, that is common to all mankinde, cometh of feeblenes of body, as hunger, thirst, cold, heate, sorrow, wearines, & many other, as Iob sayth. A man that is bozne of a Woman, lyuing a lyttle time, is filled with many miseries. But there be other sicknes

Gene. 5,

Ezech. 18.

Iob. 18,

sicknesse that come to some, but not to all, as Lepre, Palsie, Feuers, Dropsses, blindnes, and many other, as it is said to the people of Israel in Scripture: But if thou keepe not the commaundements that be witten in þe booke of life, I shall increase thy sorowes, and the sicknes of thy seed, great sicknes and long abiding. And ye shall vnderstande, that God sendeth such sicknes otherwhile to good mē, and sometimes to shewes. To good men, God doth it for two causes, and that I say of sicknes, I would to be vnderstode of all manner of tribulation. The first cause, for that they should ever knowe that they haue no perfection of themselves, but of God onely, and to encrease meekenes. Of this saith Paule, Least the greatnes of reuelation lyft or extoll mee vp into pryde, to me is giuen the pricke of my fleshe, the angell of Satan, to smite me on the necke, whereof I haue thise praied God that it should go from mee. And he answered me, My grace is sufficient. For vertue is fulfilled in sickness, whereof thus saith the glose: The fiende asking Iob to bee tempted, was heard, and not the Apostle, asking his
temp,

A godly and famous Sermon

temptations to be remoued: God heard him that shold be damned, and hee heard not him that he would saue. For oft the sicke man asketh many thinges of the Leche that he wil not giue him, and that is, for to make him whole of sicknesse. Also God sendeth Saintes often times sicknes and persecution, to giue vs sinful wretches erample of patience. For if hee should suffer his Saintes to haue tribulation in this world, & they thank him therfore, much more we wretches, that God hath sent to, not a hundred part of theyr sorrow, shold beare it meekly, sithens we haue deserued a thousand times so much as they haue. Wherefore as we reade of Toby, that on a day as he was weary of burying of more men, the which shold els haue ben vnburi'd, & haue ben eaten of hounds & foules, as the carrens of other vnreasonable beasts, as he so wearines was layd to rest (through the sufferance of God) the Swallowes that bred aboue in the house, made ordure, which fell on his eyes, wherby he wered blinde. This is wrytten, that God suffered this temptation to come to him for an erample of patience, to all them that came after.

And

Tob. 2.

made in the yeere. 1383.

And so was all the temptation of holis
Iob. And though Tobie from his child-
hood euermore did feare God, and kept
his commaundements, yet was hee not
agroued against God, though that mis-
chæuous blindness fell to him, but tri-
mouable dwelt in y^e feare of God, than-
king him all the dayes of hys lyfe. Loe,
here Scripture expressely sayth, that God
suffered this holy man to haue that sick-
nes, to giue other that come after him,
an example of patience. And also some-
time God sendeth sickness & tribulation
to wicked men, and that for two causes.
First, for that they shold dread God, and
leauē their sinne, as it is witten: they
sickness was multiplied, and after they
hasted to Godsuarde. For wee see often,
men in sickness knowe they^r God, that
neuer would haue turned to him whyle
they were whole. Also, God sendeth
them sickness often, to agast other men,
least they should follow they^r sinne. As
the sickness of King Antiochus, whom
God smote with such a plague, y^e worms
crawled out of his body, he being aliue.
And the stinck was so lothsome, that his
friends were weary therewith, & might
not

2. Macch. 9.

A godly and famous Sermon

not suffer it : yea, at length he might not abide his owne strinche, and then began he to know himselfe & said : It is rightfull to be subiect vnto God, and a mortall man not to hold him equall with God. And the storie sayth, he asked mercy of God, and made a vow vnto him, that hee would make the citie of Ierusalem free, and the Iewes as free as the men of Athens, and that he would honour Gods Temple with precious aray, and multiply the holy vessels, and find of his owne lands, the costs and expences pertaining to the Sacrifice, and that he would become a Iewe, and goe ouer all the Land preaching Gods Lawe. And yet God gaue him no mercie as he desired, for neyther was there in him contricion nor repentance that spring of faith, but of odious paine. For what was in him to forsake his wickednesse, when he was unable to do good or euil ? And by this vengeance that God tooke on this King, men may see what it is to be disobedient to God. Also it is to bee taken heede, that when sickness commeth, euer it sheweth that the patient is mortall, and that hee shall needs die, and though he may escape this sickness

made in the yeeere. 1388.

sicknes, yet can not he escheu death, and so he must needs come to the reckoning.

The second Summer that shall call to this peculiar iudgement, is age & feeblenes, whose property is, although he farrie with thee, he will not leaue thee, till he hath brought thee to the third, that is, Death. But there be many, though they haue this Summer with them, yet they take no heede. He seeth how his head ho- reth, his backe crouketh, his breath stin- keth, his teeth fallen, his sight fayles, his face ryuell, his eares were heanie to heare: what meaneth all this, but that Age somneth thee to y^e doome? But what more madnes can be, then a man being called and drawne to so dreadfull a reckoning, where except he aunswere wel, he sozsaith both body and soule to dam- nation soz euer, if he see a little myzth by the way, hee thinketh so much thereon, that he sozgetteth who draweth him? so doth he that is stricken in age, who hath so great pleasure in this worlds wealth, that hee sozgetteth whether he is going. Wherefoze sayth a holy Doctor, that a- mongst all the abuses of the world, most is of an old man that is obstinate, soz hee thinketh

*The second
Summer.
Properties of
Denth.*

A godly and famous Sermon
thinketh not of hys out going of thys
wo:ld, not of his passing into the lyfe to
come. He beareth thre messengers of
Death, but he beloneth them not; & the
cause is, for the thre-fold corde that such
an olde man is bound with, is harde to
bryake. Thys corde is custome, that is of
thre plites, which be these, idle thoughts
vnhonest spech, and wicked dæds. The
which if they growe in a man from hys
chyldehood vnto mans age, they make a
thre-fold corde, to binde the olde man in
custome of sinne. Wherefore sayth Esay,
bryake the bonds of sinne. Think there-
fore, who soeuer thou be, that art thus
summoned, thou canst not escape, but
that thou must make thy reckoning.

Esay, 56,

The third
Summer.

Dispositio
moris.

August.

The third Summer to this reckoning
is Death, and his condition is this, come
he first or come he last, he spareth neither
poore nor ritch, aged nor yong, nor he fea-
reth no threathing, he regardeth no pray-
er nor gyft, nor granteth any respite, but
without delay he bringeth forth man to
iudgement. Wherefore sayth S. Austine,
wel ought every man to dread the day of
death. For in what state soeuer mans
last day findeth him, when he goeth out
of

of this world, in the same state it bring-
eth hym to hys iudgement. Therefore
sayth the wise man: Sonne, thinke on
the last day, and thou shalt neuer sinne.
Howe remeinder that thou shalt reckon
for thy Bailwick.

I say also that there shalbe another day
of iudgement, to the which all men shall
come together in þe twinkling of an eie,
and this shal be vniuersall. And lyke as
to the other, euery man shalbe called by
these 3. Sumners, so to this iudgement
all the world shalbe called, with thre ge-
nerall Sumners: and right as the other
thre messengers shew a mans end, so do
these messengers tel þe end of the world.
The first is the worldes sicknes, the se-
cond is his age & feblenes, and the third
is his end. The sicknes of the world thou
shalt know by Charity wering cold, and
his age and feblenes thou shalt knowe
by tokens fulfilled, & his ende thou shalt
know by Antichrist pursuing. First, I
sayd, thou shalt knowe the worldes sick-
nes, by Charitie wering cold. Clarkes
that do wyte on naturall thinges, say,
that þe body is sick, when that his kindly
heate is too lyttle, or when it is too much.

*The day of
Iudgement.*

*To know the
worlds sick-
nesse.*

Then

When sitthens vnderstande as thus, that
 al men is as one body, whose kindly and
 naturall heate is Charitie, that is, loue
 to God, and loue to thy neighboꝝ, vnnat-
 turall oꝝ vnkindly heate, is lustfull loue
 to other creatures. When therfoze thou
 seest that the loue of men to Godwarde,
 and to their neighbours is colde, lyttle,
 and faynt, & the loue of woꝛldly things,
 and lusts of the flesh, is great & feruent,
 then know thou wel, that vnkindly heat
 is too great, and kindly heate is too little.
 That this is a knowledge of this sick-
 nes, I may proue by Chzistes authozity,
 foꝝ he himselfe gaue this as a signe, oꝝ a
 wing to the ends of the woꝛlde, foꝝ that
 wickednes shal be plenteous, Charitie
 shal weꝛe colde. Wherefoze when thou
 seest Charitie thus little sette by of the
 woꝛlde, and wickednes increase because
 that woꝛldly things be most sette by and
 loued: know wel that the woꝛld and his
 wealth passeth, and that this Sommer is
 come. And thus sayth S. Paule: Whose
 thou well, that in the last dayes, shal
 come perillous times, & there shalbe me-
 loning themselves, that is to say, they
 bodies, and al things belonging thereto,
 coue-

Math. 23.

2. Tim. 3.

conetousnes bozne by with pride, vno-
bient to father or mother, selowes with
out affection, without peace, blamers, in-
continent, vnmilde, without benignitie,
traytors, rebels, swelling, louers of lusts
more then of God, hauing a likenesse of
pietie, more then the vertue thereof, and
these be thou. When thou seest þe people
of such fashion, know thou well that the
first Summer warneth all þe world, that
the day of reckoning draweth toward.

The second Summer that shall warne
all the world, is the age of the world, and
his feeblenes, & sheweth tokens fulfilled:
but I know well, that we be not suffi-
cient to know the times that the Father
hath put in his own power, to shew cer-
tainly the day, the yere or the houre of
Iudgement. This knowledge was had
from the very Apostles of Christ, & also
from Christs manhood, as to shew it to
vs. Neuer thelesse, we may by authority
of Scriptures, with reasons and exposi-
tions of holy men, well and openly shew
that this day of wrath is nigh. Least any
man say in his hart, as it is written of
the foolish Bailie, that sayth: My Lorde
doth tary to come to iudgement, & vpon
D hope

Luke, 12

A godly and famous Sermon

1. Cor. 10.

Christ.

A proper
similitude.

hope thereof, he taketh vpon him to beat
his fellow seruants, and to eate & drinke,
and be drunken: I shall shewe you that
this day is at hand, but how nie I canot
say, nor will not. For if Paule sayde a
thousand, three hundred yeere and moze
past, we be those on whom the endes of
the world be come: much moze may we
say the same, that be so much nserer the
ende then he was. Also, S. John Christo-
stome sayth: Thou seest darknesse ouer
all, and why doubttest thou that the day
is at end? First on the vallies is darke-
nes, when the day draweth downward.
When therefore thou seest the valleyes
darke, why doubttest thou whether it be
neere night or no? But if thou see the
Sunne so low, that darknes be vpon the
hills, thou wilt say doubtlesse that it is
night. Right so, if thou see in the secular
men, that darknesse of sinne beginneth
to haue the maistrise, it is a token that
the world endeth. But when thou seest
Priests that be put in the top of suffran-
cie of spiritual dignitie, that should bee
as hills among the common people, in
perfect lining, that darknes of sinne hath
got the vpper hand of the, who doubteth
but

but that the woꝛld is at an ende? Also,
 Abbot Ioachim in the exposition of Iere-
 mie, sayth: That from the yēre of our *Ioachim:*
 Lord. M. CCC. al times be to be suspec-
 ted to me, & we be past this suspect time;
 nigh one C. yerres. And Maide Ildegar, in *Maide Il-*
 the booke of her propheties, in the thyrde
 part, the tenth vision, & vy. Chap moneth
 this reason: Right as in vy. daies God
 made the woꝛld, so in vy. thousand yēres
 the woꝛld shall passe, & as in the first day
 man was made & soꝛmed, so in sixe M.
 yerres he was bꝛought againe and refoꝛ-
 med, & as in the seauenth day the woꝛld
 was full made, & God rested of his woꝛ-
 king, so in the seven thousand yeeere, the
 number of them that shall be saued, shall
 be fulfilled, and then shall the Saintes
 wholy rest in body and soule. *Adanto.* If then it
 be so as this maiden saith, that seven M.
 yerres in passing of the woꝛld, accoꝛde to
 the seauen dayes in making of it, let vs
 see what it wanteth that these seauen M.
 yerres be not fulfilled. For if we number
 the yēres from the Nativity of Christ,
 to the yēres from the beginning of the
 woꝛld, following the minde of Austine, *August.*
 Bede, Origene, and the perfected doctors

A godly and famous Sermon
treating on thys matter: it is passed
now almost fixe thousand & fixe hundred
yeres, as it is open in a booke called *Speculum iudiciale*. So it followeth that this
last day is moze then halfe gone, if wee
shal gyue credence to this Pavidens rea-
son. But if wee leane to the Gospell of
Mathew, we shal find that the Disciples
of Christ, asked thre questions. First,
what time the Citty of Jerusalem shold
be destroyed. The seconde, what tokens
were of his comming to iudgement, and
the thirde, what signe shold be of the end
of the woylde. And Christ gave no cer-
taine time of these thinges when they
should fall, but he gaue them tokens, by
the which they might knowe when they
dye w neere. To the first question, of the
destruction of Jerusalem, he said: When
the Romans come to besiege the citty,
then soone after it shalbe destroyed. And
as to the second and third, he gaue them
many thinges, as were these: That
Realme shall rise against Realme, and
people against people, and that there
shold be pestilence and earthquakes, the
which we haue seene in our dayes. But
the last token that hee gaue, was thys:
When

Math. 24.

Note.

made in the yeere. 1388.

When yee see the abomination of ho-
lines spoken of by Daniell, standing in
the Sanctuary, then who so readeth, let
him vnderstand. Upon which text argu-
eth a Doctor, in a booke that he maketh
of the ende of the world. If the wordes of
Daniell haue authoritie, (as God sayth
they haue) then it suffiseth to number the
yeres of the world, to take that Daniell
hath written. Now Daniel in the 12. cha.
speaking of this abomination, signifi-
eth by the ceasing of the holinesse of the
Iewes, the which fell by Titus & Vespasian,
Jerusalem was destroyed, and the
people of the Iewes were dispersed in
all the world. And this abomination as
Doctors say, shall be in the great Anti-
christes daies, a thousand two hundred &
ninety daies. Now proueth this Doctor,
that a day must be taken for a yere, both
by authoritie of Scripture in the same
place, and in other, & also by reason. And
so it is thought to this Clarke, that the
greatest member of Antichrist shall come
and appeare moze in the 14. hundredth
yeere from the birth of Christ, then any
time els before, which number of yeres
is now fulfilled, not fully 17. yeres want-

Dan. 12,

Apoc.6.

The 1. scale.

Expositio.

A godly and famous Sermon
ting. And this reason put not I as to
shewe any certaine time of his coming,
seeing I haue not the knowledge, but to
shew that he is nie, but how nie I know
not. But take wee haede to the fourth
part of the seconde vision of S. Iohn, in
the booke of Reuelations, in the which
vnder the opening of vij. Seales; is de-
clared the state of the Church from the
time of Christ, to the ende of the world.
The opening of the soure first Seales,
shew the estate of the Church from the
time of Christ, to the time of Antichrists
appearing, and his foregoers, the which
is shewed in the opening of the other 3.
Seales. The opening of the first scale,
tellethe the state of y^e Church in the tyme
of preaching of Christ and his Apostles.
For then the first Beast y^e was a Lyon,
gaue his voyce, that betokened the prea-
chers of Christes resurrection, & his as-
cention. For the went out a white horse,
and he that satte vpon him had a bow in
his hand, & he went sozth overcoming
to ouercome. By this white Horse we
vnderstand, the cleane life and conversa-
tion that these Preachers had, & by their
bow, they; true preaching, pricking soz-
rowe

rowe oꝝ repentaunce in mens harts foꝝ
 theyꝝ sinnes without flattering. They
 went out of Jewry that they came off,
 winning and ouercomming some of the
 Jewes, & made them to leaue the trust
 that they had in the old Law, and to be-
 lieue in Iesus Christ, and to follow his
 teaching, & they went out to ouercome
 the Idols, shewing to them y^e their I-
 mages were no gods, but mans worke,
 vnmighty to saue themselves oꝝ any o-
 ther, drawing them to the beliefe of Je-
 sus Christ, God and man. In opening
 of the second Seale, there cryed a Calfe,
 which was a beast wont to be slaine and
 offred to God in the old Law. This shew-
 eth the state of the Church in time of
 Martyrs, that foꝝ their stedfast Prea-
 ching of Gods true worde, shedde theyꝝ
 blood, & that is betokened by the red horse
 that went out at y^e opening of this seale,
 and this estate began at Nero the cursed
 Emperoz, and endured the time of Con-
 stantine the great, that endowded the
 Church. Foꝝ in this time many of Chri-
 stes seruants, and namely, the leaders of
 Christes flocke, were slaine, and of xij.
 Bishops of Rome, that were betweene
 Peter

*The 2. seale.**Expasitie.**Nero.**Const. Mag.*

A godly and famous Sermon

Peter and Siluester the first: I read but of
soure, but that they were Martyrs for
Law of Christ. And also in the tyme of
Dioclesian the Emperour, the persecuti-
on of christian men was so great, that in
30. dayes were slaine 22. thousand men
and women in diuers countries, for the
Lawe of God. The opening of the third
Seale, telleth the state of the Church, in
the tyme of Heretiques, that is figured
by the blacke horse, for false vnderstan-
ding of Scripture: For then cryed the
third beast y^e is a man, for at that time
was it needful for to preach the misterie
of Christs incarnation & passion, against
the Heretiques, that take amisse these
points: how Christ tooke very mankind
of Mary, he being god as he was before,
and his Mother being maide before and
after. The opening of the fourth seale,
telleth the state of the Church in y^e time
of hypocrites, that betokened by the pale
Horse, that dw signe of penance without
faith, to blind the people, and he that sate
vpon this horse, his name was Death:
for they slea ghostly them that they lead,
and teach to God by other waies thē by
Christ, and hell followeth them, for hell
receiueth

The 3. scale.

Expositio.

The 4. scale.

Expositio.

made in the yeere. 1388.

receiveth those that these men deceyve.
At that time shal it be neede, y^e the fourth
beast that is the Eagle, flieth hiest of all
foules, and make his cry to raise up the
Gospel, & to praise Gods lawe above all
other, least mens wits and theyr traditi-
ons tread downe & ouer-grow the Law
of God, by enforzming of these hypocrits.
And that is the last estate that is, or shal
be in the Church, before the coming of
the great Antichrist. The opening of
the fift Seale, sheweth the state of the
Church that then shal follow, and the de-
sires y^e the followers of Gods lawe shal
haue, after the end of this woylde to bee
delivered of this woe. The opening of y^e
sirt seale, telleth the state of the Church
in Antichrists time, which estate ye may
know to be, when ye see fulfilled that S.
Iohn prophesied to fall in the opening of
this seale, where he sayth: After thys, I
sawe foure Angels standing vpon foure
corners of the earth, holding the foure
windes that they blowe not vpon the
earth, vpon the sea, nor vpon the trees.
The foure Angels be the number of all
the devils ministers, that in those dayes
to doo theyr maisters pleasures, shal stop
the

The 5. seale.

The 6. seale.

Note.

A godly and famous Sermon

the foure winds (which be the four Gospels) to be preached, & shal let the bzeath of the holy Ghost to fall vpon men, that they might mourne so: their sinne to amend they: life, and also vpon them that would increase in vertue, and vpon perfect men. What after this is to come?

The 7. scale.

But that the mistery of the seuenth scale be shewed, that he come in his own person, whom Jesus Christ shall slea with the bzeath of his mouth, when the fiende shal shew the bittermost persecution that he & his seruants can do to Christes subiects, and that shal be the third warning that the world shal haue to come to this iudgement. In all this matter I haue sayde nothing of my selfe, but of other Doctors that be approued.

I said also in my second principal part, that it was to bee knowne befoze what Judge we must reckon, that is, God him selfe, he that lieth all our dayes, and all our thoughts, from the beginning of our life to the end, and he shal shew there the hid things of our hearts, opening to al the world the righteousnes of his iudgment, so that by the power of God euery mans dayes shalbe shewed to al the world. And

made in the yeere. 1388.

so it seemeth by þe wordes of s. Iohn in the
Apocalips, where hee did see deade men Apoc. 21.
great and little, standing to the figure of
the throne. And booke was opened, and
another booke was opened, that was of
life, and dead men were iudged after the
things that were w^ritten in these booke,
after their owne dwings. These booke
be mens consciences that now be closed,
Expositio.
but then shalbe opened to al the world to
read therein, both their dedes & thoughts.
And the booke of lyfe, is Christes lyuing
and doctrine, that is hid now to them that
shall be damned thow they own ma-
lice, that counsell men to followe the
woylde, rather then God. In the first
booke shall be w^ritten all that wee haue
done, in the other, all that we shold haue
done. And then shall dead men be iudg-
ed after those things that be w^ritten in
the booke. And if the dedes that wee haue
doone, that be w^ritten in the booke of
our consciences, be according to the booke
of Christes teaching & lyuing, the which
is the booke of life, we shal be saued, o-
els wee shall be damned, for the iudge-
ments shall be giue after our woakes.
Loke therfore now what is w^ritten in
the

A godly and famous Sermon
the Booke of thy conscience whyle thou
art here, and if thou find any thing con-
trary to Christes lyfe & teaching, scrape
it out with the knife of repentance, and
write it better, evermore thinking that
thou shalt give a reckoning of thy Way-
twicke.

Note.

Also I sayde principally, that it were
good to know what reward shall then be
gyuen to the wise seruaunts & god, and
what to false & wicked seruaunts, where-
vpon it is written that the Lorde Iesus
Christ shall come to iudgement here in-
to this worlde, in the same body that he
toke of Mary the virgin, hauing there-
on the woundes that he suffered for our
Redemption. And all that euer shall be
saued, taking againe theyr bodies, clea-
ning to theyr head Christ, shall be rans-
omed, meeting him in the ayre (as Saint
Paule saith) and they that shall be dam-
ned, lying vpon the earth, as in a Tun
of wine, the dregges being beneath, and
the cleere Wine boueth aboue. Then
shall Christ aske account of the deeds of
mercy, reproving false Christian men,
for leauing them vndone, rehearsing the
same, and other paines that his true ser-
uaunts

wantants haue suffered in following him.
 When shall those false seruants go with
 the deuill, whom they haue serued in
 the earth, swallowing them into the end-
 lesse fire. But the rightfull men shall goe
 into euermoring life. When shall be ful-
 filled that is witten in the booke of pri-
 nities: Wo, wo, wo, shall be vnto them
 that dwell on the earth, wo to the Pay-
 nime, that gaue that worship to dead I-
 mages, wrought with mans hand, and
 to other Creatures, that he should haue
 giuen to God that made him. Wo to the
 Jewe, that trusteth so much to the olde
 Law, then shall he see the sonne of Mary
 iudging the worlde, whom he despised &
 crucified. Wo to the false Christian man
 that knew the will of God, and fulfilled
 it not. Also woe shall be to the sinne of
 thought, to thee that hast shut out of thy
 heart the meine God, that is, minde of
 his Passion, holy contemplation of his
 goodnesse, and memozy of his benefits,
 and thanks therfore. And hast also ex-
 cluded meeknesse, pittie, gentlenesse, &c.
 and hast made thy hart a house for swine
 & a den of thurcs, by vncleane thoughts
 and delights. As thou here hast shut god
 out

out of thyne hart, so shall he shut thee out of heauen. Thou hast harbowzed the company of the fiend, and therefore with him in hel thou shalt euer abide. Woe also shall be for thy sinne of speach, for that thou couldest not open thy mouth, for foule and stinking sinne, to prayse God in the fellowship of Saints. Thou hast vsed thy speach vnbonestly, with cursing, fraude, deceite, lying, for swearing, scozning, and backbiting. For comly praying is not in the mouth of sinners, in which if thou haddest kept thy mouth cleane, thou shouldest haue sung in Heauen, in the fellowship of Angelles, this blessed Song: *Sanctus, sanctus, sanctus, Dominus Deus omnipotens*, that is, Holy, holy, holy, art thou Lord God almighty.

Now crying and weeping, thou shalt in the company of deuills, cry: *Ve, ve, quanta sunt tenebra*, that is, Woe, wo, wo, how great is this darknesse? Woe also shall be for the sinne of works: thou hast bene proude, thy pride as Esay sayth, shall be drawne with thee into hell. Thou hast bene bzent with enny of the deuill, enny entred into the world, and they shall follow him that be on his side, as Salomon

mon sayth. **O** thou hast beene slyred
 with wꝛath, and euery man that beareth
 wꝛath to his brother, is guilty of iudge-
 ment, as Christ sayth in the Gospell of Math, 5.
 Mathew. **O** thou hast beene slow to good
 deedes, and therfoze disease shall come to
 thee as to a wayfaring man, and thy po-
 wer shall be as an vnarmed man, sayth
 the booke of Proverbes. **O** if thou hast Prou, 12.
 beene lecherous, a glutton, or a couetous
 man, knowe sayth Paule: That neither Paule.
 adulterer, nor vncleane person, that is
 a glutton, or a couetous person, shal euer
 haue entraunce into the kingdom of hea-
 ven, but fire and brimstone, and the spy-
 rite of tempests, that is, the fiende of hel,
 shal be part of their paine, as it is writ-
 ten in the Psalter. When these damned
 men be in this woe, they shall sing this Note.
 rufull song, written in the booke of mour-
 ning. The ioy of our hearts is gone, our
 myght is turned to looe and sorow, the
 crownes of our head is fallen from vs.
 Alas for the sinne that wee haue doone.
 But ioy, ioy and ioy, shal be vnto them
 that be saued. Joy in God, ioy among
 themselves, and ioy in other that be sa- Conclusion
 ued, then are they happy. **O** how happy
 are

A godly and rare sermon
are they, so that they, trauailes be finished
tho: to Christ, which brought them
to so gracious an ende. Then they are
happy, so that they be escaped the perils
of the wo:ld, and the paine of hell. But
happy are they so, the endlesse blisse
that they haue in the sight of God.

Cui sit honor & gloria in
secula seculorum.

Amen.

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